The Deathwatch.

In 1863 I had two chums of the name Seth and Cicero Dodge, who lived wn in the forks of 'Coon, about four te below us. The boys were hauling od to town, and they told me that the ds down in the forks were alive th squirrels, and that if I would go with them that evening they ald set their father to let them have pext day off, and we would have of fun. I went home and got my 14 muzzle londer, plenty of ammuion and my dog, and went home with n. Father Dodge had built a new ne house, but it was not large ugh to accommodate the family and strangers, so Cicero and I slept out the old log house. I shall never forthe scare we got that night. As will, we lay there a long time dising the various propositions that sent themselves to two boy chums to haven't seen each other for some

Along toward midnight we eight we discovered the presence of ebody under our bed. To make it are certain, we distinctly heard the ing of his watch. We became un-, for the ticking of that watch was plar and incessant. At last Cicero ely slipped out of bed, went over to new house and called his father. came and investigated. Much to chagrin the old gentleman soon disred that the cause of our dread and rebodings was only a deathwatch at rk in an old log by the side of the -Forest and Stream.

Don't Trust It.

cause the weather is mild and the air ay we cannot count on being rid of natism or neuralgia. The very sudchanges of temperature or exposure to ights are both likely to increase rather diminish both complaints, en it is wise at this season to be well ared for sudden attacks, and to have ill visitations of aches or pains. All regulated households ought to have a ver-corner for a bottle of St. Jacobs There are other reasons also why this soure should be kept at hand; rheusm and neuralgia are chronic, acute or matory, but to whatever degree o ing they may come, the is the best for treatment and the surest permanent relief.

at try a life. box of Cascarets, the finest

There is a Class of People

There is a Class of Feople hoare injured by the use of coffee. Re-by there has been placed in all the grocery as new preparation called Grain-O.made megrains, that takes the place of coffee, most delicate stomach receives it without res, and but few can tell it from coffee. I and the stomach receives it without res, and but few can tell it from coffee. I and but few can tell it from coffee. I and but few can tell it from coffee. I and but few can tell it from coffee. I and but few can tell it for a suite and but few can tell it for a suite of the first may drink it with great benefit. Is and buts, per package. Try it. Ask for h-0.

will give \$10) reward for any case of ca-that cannot be cured with Hall's Catarrh Internall F.J. CHENEY & CO., Props., Toledo, O.

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DR. TALMAGE'S SUNDAY SERMON.

A GOSPEL MESSAGE.

God's Perfect Harmony and the Discord That Was Made by Sin-The Time is Coming When the World Will Again Resound to Heavenly Harmo TEST: "Who laid the cornerstone thereof.

when the morning stars sang together? Job 38, 6, 7. We have all seen the ceremony at the lay-

ing of the cornerstone of church, asylum or Masonic temple. Into the hollow of the stone were placed scroils of history and important documents, to be suggestive if, 100 or 200 years after, the building should be destroyed by fire or torn down. We re-member the silver trowel or iron hammer that smote the source these of smote into that member the silver trowel or iron hammer that smote the square piece of granite into sanctity. We remember some venerable man who presided wielding the trowel or hammer. We remember also the music as the choir stood on the scattered stones and timber of the building about to be con-structed. The leaves of the notebooks fluttered in the wind and were turned over with a great rustling, and we remember how the bass, baritone, tenor, contraito and soprano voices commingled. They had for many days been rehearsing the special programme that it might be worthy of the cornerstone laying.

programme that it might be worthy of the cornerstone laying. In my text the poet of Uz calls us to a grander ceremony—the laying of the foun-dation of this great temple of a world. The cornerstone was a block of light, and the trowel was of celestial crystal. All about and on the embankments of clouds stood the angelic choristers unrolling their liberations of overture and other worlds. stood the angelic choristers unrolling their librettos of overture, and other worlds clapped shining cymbals while the cere-mony went on, and God, the Architect, by stroke of light after stroke of light, dedi-cated this great cathedral of a world, with mountains for phiars and sky for freecoed celling and flowering fields for a floor and sunrise and midnight aurora for upbol-stery. "Who laid the cornerstone thereof, when the morning stars sang togother?" The fact is that the whole universe was a complete cadence an unbroken dithese

complete cadence, an unbroken dithy-ramb, a musical portfolio. The great sheet of immensity had been spread out, and written on it were the stars, the smaller of them minims, the larger of them sustained notes. The meteors marked the staccato passages, the whole heavens a gamut with all sounds, intonations, modulations, the all sounds, intonations, modulations, the space between the worlds a musical in-terval, trembling of stellar light a quaver, the thunder a bass clef, the wind among trees a treble clef. That is the way God

made all things a perfect harmony But one day a harp string snapped in the great orchestra. One day a voice sounded out of tune. One day a discord, harsh and terrific, grated upon the glorious antiphon. terrific, grated upon the glorious antiphon. It was sin that made the dissonance, and that harsh discord has been sounding through the centuries. All the work of Christians and philanthropists and reform-ers of all ages is to stop that discord and get all things back into the perfect har-mony which was heard at the inying of the cornerstone when the morning stars sang together. Before Leget through if Law together. Before I get through, if I am divinely helped, I will make it plain that sin is discord and righteousness harmony; that in general things are out of tune is as plain as to a musician's car is the unhappy elash of clarinet and bassoon in an orches

tral rendering." The world's health out of tune; weak lungs and the atmosphere in collision, dis-ordered eye and noonday light in quarrel, rheumatic limb and damp weather in strug-gle; neuralgias, and pneumonias, and consumptions, and epiteptics in flocks sweer the neighborhoods and cities. Where you find one person with sound throat, and keen eyesight, and alert ear, and easy respira-tion, and regular pulsation, and supple limb, and prime digestion, and steady nerves, you find 100 who have to be very careful because this or that or the other physical function is disordered.

The human intellect out of tune; the judgment wrongly swayed, or the memory leaky, or the will weak, or the temper in-flammable, the well balanced mind exceptional.

Domestic life out of tune; only here and there a conjugal outbreak of incompata-bility of temper through the divorce courts or a filial outbreak about a father's will through the surrogate's court, or a case of wife beating or husband poisoning through

composer's service. But one night he handed to satan a violin, on which Diabo-hus played such sweet music that the com-poser was awakened by the emotion and tried to reproduce the sounds, and there-from was written Tartin's most famous piece, "The Devil's Sonata." a dream in-genious, but faulty, for all melody de-scends from heaven and only discords as-cend from hell. All hatreds, feuds, con-troversies, backbitings and revenges are the devil's sonata, are diabolic fugue, are demoniae phantasy, are grand march of doom, are allegro of perdition. But if in this world things in general are out of tune to our frail ear, how much

but if in this world things in general are out of time to our frail ear, how much more so to beings angelic and deific! It takes a skilled artist to fully appreciate disagreement of sound. Many have no ca-pacity to detect a defect of musical execupacity to detect a defect of musical execu-tion, and though there were in one bar as many offenses against harmony as could crowd in betwren the lower F of the bass and the higher G of the soprano it would give them no disconfort, while on the fore-head of the educated artist beads of pernead of the educated artist beads of per-spiration would stand out as a result of the harrowing dissonance. While an amateur was performing on a piano and had just struck the wrong chord, John Sebastian Bach, the immortal composer, entered the room, and the amateur rose in embarrass-ment and Bach under the hold result.

Bach, the immortal composer, entered the room, and the annateur rose in embarrass-ment, and Bach rushed past the host, who stepped forward to greet him, and before the keyboard had stopped vibrating put his adroit hand upon the keys and changed the painful inharmony into glorious cadence. Then Bach turned and gave salu-tation to the host. But the worst of all discord is moral dis-cord. If society and the world are pain-fully discordant to imperfect man, what must they be to a perfect God? People try to define what sin is. It seems to me that sin is getting out of harmony with God, a disagreement with his hollness, with his purity, with his love, with his commands, our will clashing with his will, the finite dashing against the infinite, the frail against the puissant, the created against the creator. If 1000 musicians, with flute and cornet-a-piston and trumpet and vio-loncelly, the hantboy and trombone and all the wind and stringed instruments that all the wind and stringed instruments that ever gathered in a Dusseldorf jubilee should resolve that they would play out of tune and put concord to the rack and make the place wild with shricking and grating and rasping sounds, they could not make such pandemonium as that which rages in a sin-ful soul when God listens to the play of its thoughts passions and emotions discost

thoughts, passions and emotions discord, lifelong discord, maddening discord, The world pays more for discord that it does for consonance. High prices have been paid for music. One man gave \$225 to hear the Swedish songstress in New York, and another \$625 to hear her in Bosion, and another \$650 to hear her in Providence. Fabulous prices have been paid for sweet sounds, but far more has been paid for discord. The Crimean War cost \$1,700.-000,000 and the American Civil War over \$0,500,000 and the American Civil War over \$9,500,000,000, and the war debts of pro-59,000,000,000, and 100 war about \$15,000, fessed Christian nations are about \$15,000, 000,000. The world pays for this red ticket, which admits it to the saturnalia of broken bones and death agonies and destroyed citles and plowed graves and crushed hearts, any amount of money satan asks. Discord! Discord!

But I have to tell you that the song that the morning stars sang together at the lay-ing of the world's cornerstone is to resound again. Mozart's greatest overture was composed one night when he was several times overpowered with sleep, and artists say they can tell the places in the music where he awakened. So the overture of the morning stars spoken of in my text has been asieep, but it will awaken and be more grandly rendered by the evening stars of the world's existence than by the morning stars, and the vespers will be sweeter than the matins. The work of all good men and women and of all good churches and all reform associations help to bring the race back to the original har-mony. The rebellious heart to be attuned, mony. The rebellions heart to be attuned, social life to be attuned, commercial ethics to be attuned, internationality to be at-

The whole world must also be attuned. The whole world must also be attuned by the same power. I was in the Fair-banks weighing scale manufactory of Ver-mont. Six hundred hands, and they never had a strike! Complete harmony between labor and capital, the operatives of scores of years in their beautiful homes near by the mansions of the manufacturers, whose invention and Christian behavior made the great enterprise. So, all the world over, labor and capital will be brought into

THE SUBBATH-SCHOOL LESSOR

NTERNATIONAL LESSON COMMENTS FOR MAY 30.

Lesson Text: "Christian Faith Leads to Good Works," James II., 14-23-Golden Text: "I Will Shew My Faith by

My Works," Jas. 11., 18-Commentary. 14. "What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him?" The R. V. says, "Can that faith save him?" There are no contradictions in the teach-ing of Scripture, and one of the plainest doctrines in all the books, taught even in this basen by the Solit through Lemma (verse 23) is that the only salvation re-vealed to us is that which has been fully vealed to us is that which has been fully wrought out for us by the Lord Jesus Christ without any help of ours, and which we must receive by faith as a free gift from God. See Rom. iv. 5; Eph. it., 8; Titus iii., 5. It is most unmistakably clear that we are saved by faith alone. But it is just as clearly taught that the evidence of that faith will be seen in our deline line be see taith will be seen in our daily lives by our walking in the good works prepared for us. See Eph. ii., 10; Titus iii., 8. A faith that does not produce good works and a holy life is not genuine, but is an empty name.

name. F 15, 16. "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warned and filled, notwithstanding ye give them not those things which are needful to the body. What doth it profil?" Or as John says, "My little children, let us not love in word, neither in tongue, buit in deed and truth" (I John iii., 18). Jesus Himself said, "My mother and My brethren are these which hear the word of God and do it" (Luke viii., 21). And again, "Not are these which hear the word of God and do it? (Luke vili., 21). And again, "Not every one that saith unto Me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father, which is in heaven" (Math. vil., 21).

17. "Even so faith, if i thath not works, is dead, being alone," or, as in the margin, "by itself." Faith cometh by hearing the word of God (Rom, x., 17)—that is, by re-ceiving the word of God, and the word of ceiving the word of God, and the word of God is incorruptible seed, which is sure to grow. Faith receives Christ into the heart and Christ in us cannot be hid any more than He could be hid in the house in the borders of Tyre and Sidon (Mark vii. 24). You walk by a field in which not a green blade is to be seen, although it looks as if it had been sown and the farmer areas that it had been sown, and the farmer says that he sowed it with good seed three months ago. Either the seed was no good or was destroyed after being sown, or the farmer lied.

"Yea, a man may say, Thou hast faith and I have works. Show me thy faith without thy works and I will show thee my faith by my works." The R. V. margin be-gins this verse, "But some one will say." We can talk faith, but we cannot show faith except by our deeds. It is the same with love. God does not need our works t prove our faith, for He can read the heart. but He tells us that believers should be careful to maintain good works because they are good and profitable unto men (Titus iii., 8). Not only profitable to those who do the works, for we are to be rowarded according to our works (Rev. xxii., 12; I Cor. iif. 8, 14), but profitable to those who, seeing the good works, may be led by them to Him who worketh in us both to will and to do of His good pleasure (Phil. 0, 12) fi., 13)

19. "Thou believest that there is one of the second V. margin says "demons instead of devils. There is but one devil, though there are hosts of demons, his followers. One has said that there are no atheists or infidels in hell. All who are there believe in the realities of hell and the devil, of God and of heaven, but they cannot believe on the Lord Jesus Christ and be saved. Those bird years course and be saved. Those who die in their sins can never some where Christ is (John vill., 21). Therefore it is written, "Because there is wrath, beware lest He take thee away with His stroke." Then a great ransom cannot deliver thee (Job xxxvi., 18). It is greatly to be feared that many professing Christians are no better, as far as salvation is concerned, than the demons who believe and shudder. They believe all about God and Christ and

At the Top. "I wonder," said the pair, blonde one, "if she really is as high in society as she claims."

"I know she is," said the brunette, with the wealth of raven locks. "She is the only woman in town was dares to have reporters received by the butler." -Cincinnati Enquirer.

Perhaps. "All men are created equal." Doubtless this is what the girls mean when they turn up their noses and say "the men are all alike."-Boston Transcript,

W. N. Mitchell, Commercial Freight Agent of the B & O. R. R in Atlanta, has just issued a very unique calendar for the fruit and vegetable growers of the southern states. It is one of the eleverest methods of adver-tising that has been put out in the South. It is full of attractive illustrations, and also contains a complete almanac and pictures of the watermelons sent by Mr. Mitchell to presidential candidates McKinkey, Bryan and Levering. The B. & O. has become a large factor in the handling of southern produce and fruits for the eastern market.

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MRS. CURTIS, NEW YORK,

Tells Her Experience With **Ovaritis**.

A dull, throbbing pain, accompanied by a sense of tenderness and heat low down in the side, with an occasional shooting pain, indicates inflammation. On examination it will be found that' the region of pain shows some swelling.

This is the first stage of ovaritis, inflammation of the ovary. If the roof of your house leaks, my sister, you have it fixed at once ; why not pay the same respect to your own body ?

Do you live miles away from a doetor? Then that is

all the more reason why you should attend to yourself at , once, or you will soon be on the flat of your back. You need

not, you ought not to let yourself go. whenoneof

YOUT OWN sex holds out the help ing hand to you, and 7

will advise you without money and without price. Write to Mrs. Pinkham, Lynn, Mass., and tell her all your symptoms. Her experience in treating female ills is greater than any other living person. Following is proof of what we say:

" For nine years I suffered with female weakness in its worst form. I was in bed nearly a year with congestion of the ovaries. I also suffered with falling of the womb, was very weak, tired all the time, had such headaches as to make me almost wild. Was also troubled with leucorrheea,

A full grown man exhaies, 17 ounces of earbonic acid gas every 24 hours.

Mrs. Winslow's Sorthing Syrup for children teething, softens the gums, reducing inflamma-tion, allays pain, cures wind colic. Sc. s bottle.

When bilious or costive, eat a Cascaret, candy cathartic; cure guaranteed; 10c., 20c.

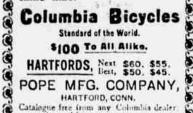
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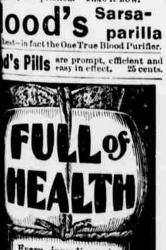


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lietelwith sore eyes use Dr. Isaac Thomp-Ere-water. Druggists sell at 25c. per bottle.



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the criminal courts, but thousands of fami-

lies with June corris, but thousands of anni-lies with June outside and January within. Society out of tune; labor and capital, their hands on each other's throat; spirit of caste keeping those down in the social of caste keeping those down in the social scale who are struggling to get up, and putting those who are up in anxiety lest they have to come down. No wonder the old pianoforte of society is all out of tung, when hypoerisy, and lying, and subterfuger, and double dealing, and sycophaney, and charlatanism, and revenge have for 6000 years been banging away at the keys and stamping the pedals. stamping the pedals. On all sides there is a shipwreck of har-

monies-nations in discord without realizing it. So wrong is the feeling of nation for nation that symbols chosen are flerce and destructive. In this country, where our skies are full of robins and doves and morning larks, we have our national symbol, the flerce and filthy engle, as cruel a bird as can be found in all the cruithological cafalogues. In Great Britian, where they have lambs and fallow deer, their symbol is the merciless lion. In Russia, where bol is the merciless ilon. In lussia, where from between her frozen north to her blooming south all kindly beasts dwell, they chose the growing bear, and in the world's heraldry a favorite igure is the dragon, the fabled winged serpent, fero-cious and dreadful. And so fond is the world of contention that we climb out through the barrane and we climb out through the heavens and baptize one of the other planets with the spirit of battle and call it Mars, after the god of war, and we give to the eighth sign of the zonac the name of the scorpion, a creature which is chiefly celebrated for its deadly sting. But, after all, these symbols are expressive of the way nation feels toward nation-discord wide as the continent and bridging SPRE.

I suppose you have noticed how warmly in love dry goods stores are with other dry goods stores, and how highly grocery men think of the sugars of the grocery man on the same street, and in what a calogistic way allopathic and homeopathic doctors cooking instrument which the English call a spit—an iron roller with spikes on it and turned by a crank before a hot fire—and then, if the minister being roasted orles out arguing it the mon who are turning him against it, the men who are turning him say. "Hush, my brother; we are turning this spit for the glory of God and the good of your soul, and you must be quiet, while we close the service with:

'Blest be the tie that binds 'Our hearts in Christian love.'*

The earth is diametered and circumferenced with discord, and the music that was enced with discord, and the music that was rendered at the laying of the world's cor-nerstone when the morning stars sang to-gether is not heard now, and though here and there from this and that part of so-ciety and from this and that part of the carth there comes up a thrilling solo of love, or a warble of worship, cr a sweet duet of patience, they are drowned out by a discord that shakes the earth. Paul says "The whole creation groan-

eth. woodlark, and the canary, and the plover sometimes sing so sweetly that their notes have been written out in musical notation, and it is found that the cuckoo sings in the key of D and that the cormorant is a basso

cuphony. You may have heard what is called the "Anvil Chorus," composed by Veril, a tune played by hammers, great and small, now with mighty stroke and now with heavy stroke, beating a great iron anvil. That is what the world has got to come to anyth, that is what he world has got to come to anyth chorus, yardstick chorus, shuttle chorus, trowel chorus, crowbar chorus, pickax chorus, gold mine chorus, rail track chorus, locomotive chorus. It can be done, and it will be done; so all social life will be attuned by the gospel harp.

harp. Heaven is to have a new song, an entirely new song. But I should not wonder if, as sometimes on earth, a tune is fashioned out of many tunes, or it is one tune with the variations; so some of the songs of the redeemed may have been playing through them the songs of earth. And how thrill-ing, as coming through the great anthem of the saved, accompanied by harpers with their harps and trumpeters with their trumpets, if we should hear some of the strains of "Antioch" and "Mount Pisgah" and "Coronation" and "Lenox" and "St. Martin's" and "Fountain" and "Ariel" and "Old Hundred!" How they would bring to mind the praying circles and communion days, and the Christmas festivals, and the church worship in which on earth we min-gled! I have no idea that when we bid farewell to earth we are to bid farewell to all these grand old gospel hymns which melted and raptured our souls for so many years. Now, if sin is discord and righteous-ness is harmony; let us get out of the one and enter the other

O Lord, our God, quickly asher in the whole world's peace jubilee, and all islands of the senjoin the five continents, and all the musical instruments of all nations combine, and all the organs that ever sounded requiem of sorrow sound only a grand march of joy, and all the bells that tolled for burial ring for resurrection, and all the cannon that ever hurled death across the nations sound forth eternal vie-tors. And over all academ of earth vietory. And over all acclaim of earth and minstrelsy of heaven there will be heard speak of each other and how ministers will sometimes put ministers on that beautiful human or angelic voice, a voice once full of tears, but now full of triumph, the voice of Christ saying, "I am alpha and onega, the beginning and the end, the first and the last." Then, at the laying of the top stone of the world's history, the same voices shall be heard as when, at the lay-ing of the world's cornerstone, "the morn-ing stars cang forother"

CAUCHT A CHILD ON THE FLY.

Hurled From a Ransway Buggy, But Saved by a Bystander.

The most fortunate catch ever witnessed noons ago, by a young man who refuses to give his name.

John Conard, of Elizabeth avenue, was by e, or a warble of worship, cr a sweet uet of patience, they are drowned out by discord that shakes the earth. Paul says, "The whole creation groan-th." And while the nightingale, and the roodlark, and the canary, and the plover ometimes sing so sweetly that their notes ave been written out in musical notation, at is found that the cuckoo sings in the at the standard that the cuckoo sings in the standard that the canary. and it is found that the cuckoo sings in the key of D and that the cormorant is a basso in the winged choir, yet sportsman's gun and the autumnal blast often leave them ruffied and bleeding or dead in meadow or forest. Paul was right, for the groan in nature drowns out the prima dounas of the ky. Tartini, the great musical composer, dreamed one night that he made a contract with satan, the latter to be ever in the

have been received into church member ship because of this knowledge, backed up by a good moral character. But having never truly received Christ (John 1., 12), they continue lost souls.

20. "But will thou know, O vain man, that faith without works is dead?" The knowl-edge of God and of Christ that does not lead one to receive the Lord Jesus Christ into his heart will only prove a greater condemnation. This class of people is described in Heb. vi. 4-6, as enlightened, tasted the gift, knew somewhat of the Spirit's teach-ing. But if the continuance in grace and good works is lacking, then it is crident that the source of the spirit states and the spir good works is lacking, then it is evident that they merely believed about Christ, but never truly received Him. In II Pet. ii. 20-22, we read again of such as were to some

extent benefited by their knowledge, but were never truly new creatures, 21. "Was not Abraham our father justified by works when he had offered Isaac his son upon the altar?" This was the outward and evident justification before men, for we are justified freely by grace, meritoriously by the blood of Christ and instrumentally by faith (Rom. iii., 24; v., 9, 1), and there is no conflict or contradiction in these state-ments. Abraham rasted for twenty-five ments. Abraham rested for twenty-five years on the bare promise of God. Then Isnac was given. After he had grown to be a lad God tried his servant to see if he was still resting on the promise or upon the visi-ble Isnac. Now, God knew His servant's heart and did not need to prove him that God might know, but that all generations might see that Abraham rested not in the visible dit of God but in God Himself and visible gift of God, but in God Himself and His sure word.

22. "Seest thou how faith wrought with 22. "Seest than now faith wronght with his works, and by works was faith made perfect." Faith, the germ; works, the manifestation, It is written in Heb. xi., 17-19, that Abraham, when he was tried, by faith offered up Isaac, in whom the prom-ises were to be fulfilled, believing that God was able to raise him up even from the dead, from whence also He received him in a figure. In Rom. iv., 19-21, it is written concerning the birth of Isaac, that Abra-ham did not consider himself nor Sarah. But strong in faith, giving glory to God, he was fully persuaded that God was able to and would perform what He had promised.

23. "And the Scripture was fulfilled. which saith Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God." When God told Abraham that his seed should be as the stars for multitude, Abraham certainly could not feel that it would be so. His only assurance was the word of God, and because he took God at His word we have this statement concerning him in Gen. xv., 6, where we have the words "be-lieve" and "righteousness" used for the first time in Scripture.-Lesson Helper.

Loss Caused by the Flood.

It is thought there will be no further damage done by the overdow of the Southern rivers. The losses in Louisiana are estimated at \$1,750,000, in Mississippi at \$3,500,000 and in Arkansas at \$4,250,000, or a total of \$13,500,000, not as serious a loss as in many previous years of overflow, when the river was not nearly as high as it is now.

Slaughtering Natives in Africa.

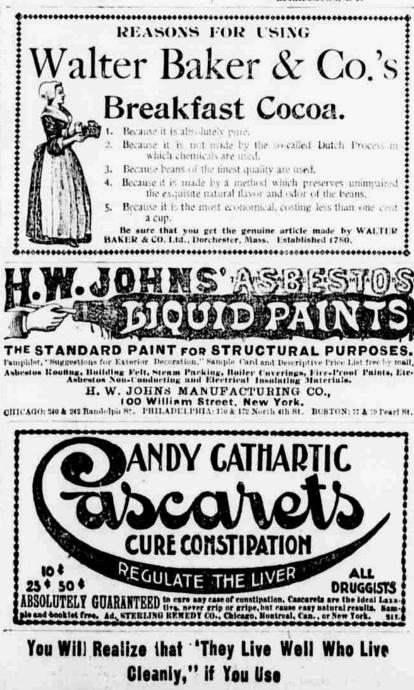
An expedition, presumably French, as French officers and men actively took part In it, has captured and burned the town of Wa-Wa, in the Boussa country of Africa. One hundred men were killed and 200 were made prisoners. and was bloated so badly that some thought I had dropsy. I have taken several bottles of Lydia. E. Pinkham's Vegetable Compound, and several of her Blood Purifier, and am completely cured. It is a wonder to all that I got well. I shall always owe Mrs. Pinkham a debt of gratitude for her kindness. I would advise all who suffer Address to take her medicine."-MRS. ANNIE CURTIS, Ticonderoga, N.Y.

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